

and escape the injuries. Until the knowledge becomes adequate the effects which are encountered appear to be accidents or cases of luck. There is no thrift in nature. There is rather waste. Human interests require thrift, selection, and preservation. Capital is the condition precedent of all gain in security and power, and capital is produced by selection and thrift. It is threatened by all which destroys material goods. Capital is therefore the essential means of man's power over nature, and it implies the purest concept of the power of intelligence to select and dispose of the processes of nature for human welfare. All the earliest efforts in this direction were blundering failures. Men selected things to be desired and preserved under impulses of vanity and superstition, and misconceived utility and interest. The errors entered into the folkways, formed a part of them, and were protected by them. Error, accident, and luck seem to be the only sense there is in primitive life. Knowledge alone limits their sway, and at least changes the range and form of their dominion. Primitive folkways are marked by improvidence, waste, and carelessness, out of which prudence, foresight, patience, and perseverance are developed slowly, by pain and loss, as experience is accumulated, and knowledge increases also, as better methods seem worth while. The consequences of error and the effects of luck were always mixed. As we have seen, the ills of life were connected with the displeasure of the ghosts. *Per contra*, conduct which conformed to the will of the ghosts was goodness, and was supposed to bring blessing and prosperity. Thus a correlation was established, in the faith of men, between goodness and happiness, and on that correlation an art of happiness was built. It consisted in a faithful performance of rites of respect towards superior powers and in the use of lucky times, places, words, etc., with avoidance of unlucky ones. All uncivilized men demand and expect a specific response. Inasmuch as they did not get it, and indeed the art of happiness always failed of results, the great question of world philosophy always has been, What is the real relation between happiness and goodness? It is "only within a few generations that men have found courage to say that there is none. The whole strength of the notion that they are correlated is in the opposite experience which proves that no evil thing brings happiness. The

oldest religious literature consists of formulas of worship and prayer by which devotion and obedience were to produce satisfaction of the gods, and win favor and prosperity for men.<sup>1</sup> The words "ill" and "evil" have never yet thrown off the ambiguity between wickedness and calamity. The two ideas come down to us allied or combined. It was the rites which were the object of tradition, not the ideas which they embodied.<sup>2</sup>

10. Illustrations. The notions of blessing and curse are subsequent explanations by men of great cases of prosperity or calamity which came to

<sup>1</sup> Rogers, *Babyl and Assyria*, I, 304; Jastrow, in Hastings, *Diet. Bible*^ Supp. vol, 554.

<sup>2</sup> Pietschmann, *Phoenizier*, 154.